A SERMON OF PVBLICKE THANKS-GIVING

for the happy recouery of *his MAIESTY from his late* dangerous ſickneſſe:

Preached at PAVLS-Croſſe the 11. of *April*, 1619.

BY

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ESAY 38. 17.

Behold, in my peace I had great bitterneſſe; but thou haſt, in loue to my ſoule, deliuered it from the pit of corruption: for, thou haſt caſt all my ſinnes behind thy backe.

WHen our SAVIOVR rode into *Ieruſalem*, accompanied with ſuch multitudes of people, ſome vnclothing the trees, others their backes, to ſpread in his way, all of them ſhouting vp to heauen, with *Hoſanna*, and *Benedictus*; it is ſaid in the ſtory, that all the Citie was moued, and it gaue them occaſion to aske, τις ουτος ἐστιν; who is this? The repræſentation of ſuch a perſon, with ſuch a traine, in ſuch a faſhion, and with Math. 21.

ſuch a ditty, made them conceiue it was ſome rare and vnuſuall thing.

My meſſage this day is ſomething out of courſe, and might well require a preface, (I am ſure, *Hoſanna*, and *Benedictus*; will be the ſumme of it,) beſides a preſence not ordinarie, of the heads and corners of the people, and a face of Solemnitie, ſuch as reſerueth it ſelfe onely for feſtiuals. I thinke there is none ſo vnſenſible, that is not moued hereat, and will aske, (at leaſt) to himſelfe, מה זה יהוה; what meaneth this? *Creauit Dominus nouum ſuper terram*: Surely the Lord hath created ſome new worke in the Land, that hath produced this new meeting.

Ierem. 32.

The very exhibition of theſe dumbe ſhewes, though they haue neither language nor ſpeech, without the help of the tongue, were ſufficient preface.

Ecce.

And yet I haue a preface in my text. *Ecce*, *behold*, ſtandeth at your doores, I meane the eares of you fleſh, to lift vp their heads and hatches, I ſay not, that the *King of glory*, who is the *King of kings*, but yet that a glorious King, and his gracious confeſſion may enter into your hearts.

It

It is placed at the gates of my text, and a thouſand others in this booke, as Porters at the gates of great mens houſes: Strangers & Wanderers, and Paſſengers, and *Circumforaneos*, idle Companions that ſtand to gaze, they keepe out; admit none but frends, and bidden gheſts, ſuch as are worthy to come in, and bring their garment with them; ſo is the office of *Ecce* here. Matth. 22.

Thoſe who come to theſe ſacred aſſemblies, with vnſanctified eares and ſpirits, only *ad augendam turbam*, to make vp number, it repelleth with indignation and diſdaine, as the Crier in their gentile ſacrifices repelled prophane perſons, — ἔκτος ἔκτος ὦν βέβηλοι: Away, away prophane perſons; but ſuch as ſhall lend their eares, and bend their intentions, *and lay vp in their hearts*, with *Mary*, that they may *bring forth of their treaſuries* for their vſe with the Scribe; theſe, and none others it inviteth, and pulleth after it, as with the cords and cables of the holy Ghoſt, as that chaine that was tied to the tongue of *Mercury*, and faſtned to the eares of the people drew his Auditors. *Behold.* *Sence.*

And (me thinketh,) it is ſomewhat like

the King that vttered it; for the King is no more then another man, *molè*, in bulke of body; *virtute*, in power, he is more. We say, that a King hath long hands, he may ſit in *Ieruſalem*, and reach to the ends of his kingdome; as the body of the ſunne is in his ſphære alone, but his beames, vpon the earth: and the blaze of a Comet is much farther extended, then the ſtarre it ſelfe goeth: ſo, though the body of *Ecce*, be but in the frontiſpice, and at the threſhold of my text, yet doth the hand, the beames, the blaze, the vertue, and ſtrength of it go into euery part. For, whether you conſider his ſickneſſe, which he ſtileth *bitterneſſe*; and the time of that ſickneſſe, *in peace*, when he leaſt looked for it; or, whether his recouery, *Eruiſti animam meam*, and the motiue to that recouery, *in loue to my ſoule*, perhaps when he leaſt deſerued it; or, whether the cauſe of that ſickneſſe, *Sinnes*, and the full remiſſion of thoſe ſinnes, *proieciſti poſt tergum*, when he did not ſo much as craue it; *Ecce*, imparteth it ſelfe to them all alike.

I fell vpon the mention of a King. I will ſet one *ecce* more vpon the perſon from whom

whom this ſpeech came: It was the ſpeech of *Hezekiah* the King: a great and magnificent King, both at home and abroad; a vertuous and religious King, which is the *pure gold* in the crowne of a King, the reſt is but droſſe; a King of the holy land, ſo was not *Merodach Baladan* in the head of the next chapter, for he was the King of Babylon. It will be the more gratefull for the authours ſake.

Said I, a ſpeech? it is more: *Scriptura Hezekiæ Regis*, the 9. verſe, the writing of *Hezekiah* the King: the labour, not of his tongue, but of his pen; he did not *fundere*, but *fingere*, poure it forth at aduentures, but frame it vpon aduiſe. I put a great difference betwixt ſpeech, and writing. Speech hath wings, *volat & auolat*, it flieth and dieth, ſo doth not writing: you muſt ſeeke for a word, *in aure*, in the eare of him that receiued it, where it hath but ſlender footing; or *in aëre*, in the aire, where it periſheth with the ſound. If you will ſeeke for a writing, you ſhall find it *in ære*, or *in marmore*, in plates of braſſe, or in tables of ſtone, where it may be a monument to after ages: It ſuruiueth the au-

thor, and doth good to the liuing when the author is gone. In this ſence it is true, *ſurgunt ex mortuis*, they ariſe from the dead, by whom the ſucceeding poſteritie is inſtructed and bettered; ſo ſaid he of his writings, *poſterorum negotium ago*, I prouide for the times to come.

Luc. 16.

Senec.

Yet there is more: for it is the writing of a King, I ſay not before his death, (from which he was newly deliuered, as in a *parable of the reſurrection*, *Heb.* 11) but inſtantly vpon that time, wherein he was neere to dying: and then are the words of a man moſt gratefull, "*vt eſſe Phœbi dulciùs lumĕ ſolet, iam iam cadentis*, as the light of the Sun, moſt pleaſant about his going downe. But that which is moſt of all; it is written with the point of a diamond, to remaine for eternitie, and is a part of the euidences and muniments of the Church layd vp amongſt her ſacred Records, for a memoriall of his thankfulneſſe, offered, and conſecrated to God vpon that deliuerance. *Beati, quibus, deorum munere, datŭ eſt facere ſcribenda, aut ſcribere legenda*, Happy are they, whom God hath enabled, either to doe things worthy to be written, or to write

Plin. 2.

write things worthy to bee read : *Hezekiah* did both.

This is a part of his writing ; the compoſition whereof, is of ſundry and contrary parts : To giue you a ſummary view of all the materials therein, and their naturall conſequence :

Firſt, you haue *Peace*, that leadeth to all the reſt ; but *Peace* had an ill neighbour that troubled it, *Sinne*, in the hindmoſt part of my Text. Sinne, bringeth forth *bitterneſſe*, and not onely ſo, but *bitterneſſe* added to *bitterneſſe*. 1. 2. 3. 4.

Bitterneſſe thus accumulated, muſt needs haue brought to the *pit*, and the *pit*, in the end, would haue turned to *corruption*, or *conſumption* : thus farre goeth the blacke line of my text, the ſhadow of ſorrow and death. 5. 6.

But then commeth the other Hemiſphere of comfort and light ; wherein you haue, firſt, the *loue, & good pleaſure* of God ; ſecondly, *Redemption from the pit of corruption*, as touching the body ; thirdly, *Remiſſion of ſins*, as concerning the ſoule. So it is not here, as in the 68. Pſal. where the ſingers go before, and the minſtrels follow after, &c. here, the 1. 2. 3.

mourners

mourners goe first, like the captiues in their ancient Triumphs; *sinne*, and *sickneſſe*, and the *pit*, and *corruption*; then come the minſtrells and ſingers, I meane the mercies of God, as in a triumphant chariot, curing both the body from *ſickneſſe*, and the ſoule from *ſins*.

Diuiſion. The three parts and roomes of my text wherein this whole matter is lodged and diſpoſed, are as cleerely diſtinguiſhed, as the three tabernacles of *Peter*, *Matth.* 17.

The firſt is, *in my peace I had great bitterneſſe.*

The ſecond, *but thou in loue to my ſoule, haſt deliuered it from the pit of corruption.*

The third, *for thou haſt caſt all my ſins behinde thy backe.*

Let theſe parts bee, as thoſe three tabernacles.

Meethinketh I ſee *Moſes* in the firſt, of a fearefull viſage that hath need to bee vailed, *Bitterneſſe, Bitterneſſe.*

Elias in the ſecond, when he is raiſing the widowes ſonne at *Zarepth*, 1. *Reg.* 17. *thou haſt deliuered my ſoule from the pit.*

CHRIST in the third, *full of grace and truth*, caſting *my ſinnes behinde his backe.*

Or, if you pleaſe, let my text bee as the

Arke

Arke of teſtimony, wherein there were kept for ſtore, *the tables of the law*, *the pot of Manna*, and *Aarons rod*, *Heb.* 9. they conceipt it well that the *Arke*, is the Church; the *Tables*, the word; the *Manna*, the Sacraments; and the *Rod*, the diſcipline.

I am ſure in the Arke of *my text*, there is firſt *a rod*, of *bitterneſſe*, *bitterneſſe*; and ſecondly, the *manna* of deliuerance from the conſuming pit; and thirdly, the *tables*, not of the Law, but of the Goſpell, not of the Old, but the New couenant; of the law, not of *facts*, but of *faith*; the tender mercies of God, in abſoluing from ſinne.

In three words, *Hezekiah* is ſicke, in the firſt tabernacle: ſound, in the ſecond, *ſanus*, or *ſanabilis*, onward to his health, as touching his body: ſafe, and ſecure, in the third, as concerning his ſoule. And in euery of theſe three are two remarkable things.

In the firſt,
- 1. ſickneſſe with the
  - qualitie, *bitterneſſe*.
  - extremity & degree *bitterneſſe*, *bitterneſſe*.
- 2. the time and aduantage that the ſicknes tooke, *In my peace*.

In the second,
1. deliuerance, *Eruisti animam meam.*
2. the motiue that induced God, *thou in thy loue &c.*

In the third,
1. the cause of the sickneſſe, *Sinnes.*
2. the remoue of that cause, *Thou haſt cast, &c.*

1. *Amaritudo, amaritudo.*

I beganne at the first tabernacle, and therein first with the *rod*, his sickneſſe: *In my peace I had great bitterneſſe.*

The kinde of this sickneſſe is not mentioned till the 21. verſe: there it is called *vlcus*, a botch, it is thought to haue been a plague-sore, I dispute it not, I am sure it was somewhat neere; I will but *drinke of the brooke* in my way, and giue you a short note. Wee haue knowne by *bitter*, *bitter* experience, what a plague is; but God tooke a *plaister of figges*, of his sweet mercies in Christ, well-nigh fifteene yeeres sithence; and applied to the botch, and healed the sores of this land:

land : in the vertue and ſtrength whereof, we haue walked to this præſent day. and we for the figges of his mercies haue returned him the thiſtles of our ſinnes, the cluſters of *Sodome*, and the wine of Dragons, and yet, *Ecce in pace*, we heale our hurts with ſweete wordes, crying, *peace, peace, all is well*, and ſo ſhall be; *To morrow ſhall be as this day, and much* better, and this yeare, as the laſt, and much freer.

Deceiue not your ſelues, you haue a great and populous Citie, ſowne with the *ſeede of man*, as the Prophet ſpeaketh ; I may ſay, with the ſeede, rather the weede, of building. I ſay not, that your Citie may go out at your gates; ſurely, it may go out at your Suburbes ; the hemme of your garment, is more then the garment it ſelfe: the lop, and burthen of the tree, more then the ſtemme can beare, and threatneth the ruine of the whole body. To ſpeake plainely, the regions are white and drie to the harueſt, there is matter enough *within*, in reſpect of your ſinne, *without*, in reſpect of your building, for a peſtilence to worke vpon, vnleſſe, as the antidote of the bleſsed goodneſse of God, then

cured, ſo the preſeruatiue of his ſauing grace, now keepe you from it. I go on.

Whatſoeuer were the *ſpecies* manifeſt it is what the qualitie of the ſickneſse was, *bitterneſſe*; what the quantity, *bitterneſſe, bitternes*; ſome ſharpe, and wringing diſeaſe, as when the Prophet cried out, *My belly My belly*; the very doubling of the word expreſsed what his paine was. Ier. 4.

We are alwaies ill, when wee are in our beſt health; *Longum languorem trahimus*; wee liue in a long and languiſhing ſicknes; our wearineſse after labour and trauell is a ſickneſse, and ſitting, or lying is phyſicke to cure it: ſitting, and lying is a ſicknes, (wee cannot continue therein,) riſing, and walking is the cure of it: hunger, and thirſt is ſicknes, eating, and drinking is the helpe to that: Eating, and drinking ſicknes; faſting, and abſtinencie phyſicke to it. *Quotidianus defectus quid aliud eſt quàm prolixitas mortis?* our daily decay in nature, what is it elſe, but a lengthning of death? I will ſay briefly, *triplici morbo laboramus, principio, medio, & fine*; We are ſicke of a threefold ſicknes, our beginning, midſt, and ending: As Saint *Auguſtine* *Auguſt. in Pſal. 102.* *Gregor.*

guſtine told the *Manichees*, of their idle and impious writings, *principium truncum, medium putridum, finis ruinoſus*; their beginning was naught, their proceeding naught, their ending naught; So is it with vs *Ingreſſus flebilis, progreſſus debilis, egreſſus horribilis*, a mournefull natiuity, wofull life, dreadfull death.

Morbi, citatio ad mortem; ſickneſſe, is a ſummons to death: he that is leaſt ſicke, may, and in the end muſt die. Death hath euer her arrow in her bow, though in the prime ages of the world ſhe was ſometimes nine hundred yeeres before ſhe ſped, yet now ſhe hitteth quickly; and when God ſaith, ſhoot, ſhe ſhooteth; and ſo long as God ſaith, ſpare, ſhe ſpareth. For what is thy life? *breue ſuſpirium*, a ſhort panting. Canſt thou meaſure the blaſt of winde? (ſaid the Angell to *Eſdras*;) canſt thou meaſure (ſay I) the blaſt of thine owne winde? the breath within thy noſtrels? *ſpiras, expiras*; now thou art breathing, anon thy breath is gone. It dealeth with the arke of thy body; as the Doue with the Arke of *Noah*, which goeth foorth, and commeth in, and goeth forth, and neuer commeth backe againe. So doth thy breath.

But, he that is ſicke of a ſickneſse indeed, a ſickneſſe that is *malimoris*, as the Phyſitians ſpeake, ſuch as this ſickneſse of *Hezekiah* was, *bitterneſſe bitterneſſe*, hath but a ſhort reckoning to make to the houre of his dying. For it fareth with the body of man, as with a veſſell of wine in a frugall houſe; being kept for our ſelues, and our friends which drinke moderately, it is long in drawing; but, if *ſponges*, and *tunnels*, and *barrels* come to it, ſuch as are *mightie to drinke*, and *ſtrong to poure* in, they will ſpend that in a day, which would haue ſerued a long time. So may the thread of my life be long in ſpinning, to the fortieth, or fiftieth yeere thereof; it may be, *ad terminum conſtitutum*, *Iob.* 14. vnto mine old age, (for that is the bounder of nature, and, *maledictus qui transfert terminos*, *Deut.* 27. that thinketh, being old, to liue long; *huic vni ætati non interceditur*, there is no diſpenſation for this age) but if ſuch quaffers ſhall come, as a πυρετὸς, a burning feuer, or the like malignant diſeaſes, that drinke vp *humidum naturale*, all the moiſture in my body at once, and drie it vp *like an hearth*, or *like a bottle* hung vp in the *ſmoke*; that is done in an houre, a moment,

Spongiæ, Infundibula, Amphoræ.

Senec.

ment, which had not elſe beene done in many yeeres to come.

Now, but in a word conſider the perſon that is ſicke; it is *Hezekiah the King.* *Mihi amar.*

If any perſon in the earth be capable of that ſtyle, *Viue in æternum*, liue for euer, it is a King. What wanteth a King, of all the beaſts of the field, or fowles of the aire, or fiſhes of the ſea, what either nature can afford, or Art condite, to the diet of his bodie, comfort of his heart, refreſhing of his ſpirits? It ſeemeth, by a phraſe vſed by the holy Ghoſt, that a King wanteth nothing. *Nabal feaſteth like a King*, 1. *Sam.* 25. *Araunah offereth to Dauid like a King*, 2. *Sam.* 24. *the Corinthians reigne like Kings*, 1 *Cor.* 4. and yet is *Hezekiah the King ſicke vſque ad mortem*, verſ. 1. euen vnto death, that is, *bitterly, bitterly*; death had ſtretched forth her hand againſt him, as *Ieroboam* againſt the Prophet, to haue ſmitten him, 1. *Reg.* 13. but that the Lord withered it. What is the reaſon? *Sum quidem & ego mortalis homo*, 7. *Sap.* for I my ſelfe (ſaith the King) am alſo a mortall man. Dan. 3.

There is no difference in nature betwixt a King and a meaner perſon. *Internallis diſtinguimur*, *Quintil.*

guimur, exitu æquamur; we differ in condition, agree in dissolution. When *Diogenes* was poring amongst dead mens bones, *Alexander* asked him what he did there? he answered, *I seeke the bones of Philip thy father, King of Macedon*, but cannot finde them. I may well applie the words of the Psalme to them, *Constitue Domine legislatorem super eos, sciant se esse homines*; Set thou, O Lord, a Law-giuer, or Ruler ouer them, that they may know they are but men. They giue lawes to the earth, and death to them, and her law is an euen and equall law, to King and people all alike.

Ossa patris tui Philippi regis Maced. quæro.

Psal. 9.

Homo est animal rationale mortale.

It is a probleme worthy the inquiring; sith other creatures are subiect to death no lesse then man, why *Mortale* is placed in the definition of man alone. It is a parallell to this, (and one answer may serue to both) which the Prophet hath *Psalme* 82. *I haue said you are Gods, but ye shall die like men.* Why like men rather then other creatures? I will not giue that eminent, and conspicuous reason, that when beasts die, by reason that their soules arise from the matter of their flesh, they die, and die thorowly; so is it not with man, but first hee dieth, and endeth not

Moriuntur, permoriuntur

not there, but after death, *Iudgement*, *Heb.* 9.

I ſhould rather ſay, that beaſts, for the more part, liue out their time determinate by nature, till nature be annihilated, vnleſſe violence and caſualty come betweene; the Elephant liueth longer then the Hart, the Hart then the Lion, the Lion then the Horſe, the Horſe then the Dogge; all to their full age, vnleſſe they be forced out of life: but man dieth in his infancie, and oftner in this then any other age; no ſooner ſaluteth the light of heauen, but hee biddeth farewell to it; and that which is more, death entreth the very ſecrets of nature, the vault of the wombe, and with her Lynces eyes findeth out the wayes, which the Eagle and Kite neuer found out, and killeth the babe in the wombe before it commeth forth.

You haue heard of the ſickneſſe: Adde thereunto, the time that his ſickneſſe watched; *In my peace. Victor timere quid poteſt?* (ſayd he in the tragedie) and it is anſwered with a breath, *quod non timet.*

2. *In pace.*

Senec. in Agam.

Hezekiah had newly eſcaped from the iawes of a fearefull King, one, that vaunted himſelfe that with the ſoles of his feet he had

2. Reg. 18. & 19.

dried vp the riuers of the earth, (& thought (like *Leuiathan*) to haue drunke vp him, and his kingdom) who asked in the pride of his heart, where the Kings of *Arphad*, and *Hemah*, and *Zepharuaim* were; and, *Hezekiah, Let not thy God deceiue thee in whom thou truſteſt*; and he would make the people to eat their dung, and drinke their water.

Rex terrorũ, terror Regũ.

Now he is fallen afreſh into the hands of the *King of feares*, as *Iob* calleth him, *Iob* 18. and *feare of Kings*; who is, *Rex ſuper omnes filios ſuperbiæ. Iob* 41. who may ſay with much more confidence, then euer *Zenacherib* did, where euer my foot treadeth, *I dry vp the riuers*; riuers of blood in the veines, and of milke in the breſts, & of marrow in the bones; and aske for the Kings, of *Arphad*, and *Hemah*, and *Zepharuaim*, & *Zenacherib* himſelfe; and admoniſh the Kings of the earth, *Let not your gods*, your Idols of greatnes, and glory, and maieſtie, deceiue you, wherein you truſt; and cauſe them to eat the duſt of the ground, and that the ſlime of the pit ſhall be ſweet to them. *Ecce, cùm dixerint pax, pax*, Behold, when men ſhall cry *peace, peace*, ſudden deſtruction ſhall come vpon them. I will

will vſe the words of the Prophet, 1. *Reg.* 14. I will do it *in hac die, & in tempore hoc*, at that day, and at that time; *quid? etiam nunc:* what? yea: at this very inſtant: *Ecce, in pace*, at this very inſtant of time, when *Hezekiah* thoght hee had clipt the wings of peace, that it ſhould neuer flie away againe; when ſtrangers from abroad ſaluted him, *Eſtne pax frater?* is all well? when he did not much leſſe, then ſay to his ſoule, *Anima quieſce*, Soule take thy eaſe, *flagellum transijt, non veniet*, the ſcourge is paſt, and ſhall neuer come againe. Did he then thinke of a *Iebuſite* in the Land, that ſhould be a thorne in his eyes, and a pricke in his ſide? of a boſome enemy? a warre within his bones? an army of trouble and temptation in his owne bowels? When a forraine enemie is diſcouered, the Beacons are fired, and an *Ecce* is giuen to the Country round about. Here is a domeſticke, inteſtine enemie, without Beacon, or any admonition at all; but whileſt he ſitteth in the armes of peace, as *Sampſon* in the lap of *Delilah*, a ſudden alarme is heard, *Vp Sampſon, the Philiſtines are vpon thee;* Vp *Hezekiah, bitternes, bitternes* is vpon thee. This deſerueth the *Ecce*; Eſay 28.

for *bitternes* in the time of war is no newes, *knoweſt thou not that it will be bitterneſſe in the latter end?* (*Abner to Ioab*, 2 *Sam.*2.) but *bitterneſſe*, and doubled *bitternes* in the midſt of peace, this is ſtrange.

An image, a glaſſe, *a ſea of glaſſe*, that all the people of the earth may ſtand vpon the ſhore of my text, and ſee the face of their fraile and vnconſtant conditions. A man, and the beſt of men, a King, and the beſt of Kings; (I ſpeake not of *Balthazar*, but as hee in the midſt of his cups, ſo this) in the midſt of his comforts, ſeized and ſurprized at vnawares with a grieuous diſeaſe that added *bitterneſſe* vnto *bitterneſſe*, and cut not off the lap of his coat, (that is) pinched him in a finger or ioynt, but aſſaulted the life, in the inmoſt and ſtrongeſt fort it had, and had it in her clouches, to bring it to the very pit.

One maruelled that men were ſo hardy to aduenture to Seas: why? *Cùm multi pereant in aquis*, ſith many miſcarried in the waters: He that anſwered him, maruelled as much how hee durſt goe to bed, ſith many die in their beds. Had hee nothing to wonder at but the Sea? I maruell hee feared not his owne

owne fleſh, and that he durſt truſt himſelfe with his owne body, I am ſure, it is as fluide as the Sea. *Liqueſcimus*, wee melt, we thaw daily: our life goeth away *per ſtillicidia*, as it were by droppings. *Omnes nos velut aquæ dilabimur*, we all glide away like water that is ſpilt and cannot bee gathered vp againe. Here he ſhall finde tempeſts, and guſts, and ſurges, and waues, and rockes, and quick-ſands, and gulfes, and ſea-monſters, no leſſe then at Sea. 2 Sam. 14.

I wonder that men dare liue in ſuch fleſh, *tam putri, & ruinoſa domo*, ſo rotten and ruinous an houſe; where, not onely the gates, poſternes, and windowes, but euery little creuis and chinke letteth in death: Looke how many members and parcells of the body, ſo many veſſells of ſickneſſes, receptacles and harbours of death. Euery Apoplexy in the head; Swelling in the eare; Bleeding at the noſe; Canker in the mouth; Squinacie in the throate; Pluriſie in the ſide; Stone in the kidney; Cholick in the belly; may be a meanes to death.

I maruell againe why hee commeth to his table, to eate and drinke there, why?

Cùm multi pereant in menſa, ſith many die at their Tables: Did *Tarquinius Priſcus* thinke, that the *bone* of a fiſh going croſſe his throte, ſhould haue choked him? or *Sophocles*, and *Anacreon*, that they ſhould haue died of a *rayſin-ſtone*? or *Fabius* a Senator, that an haire in a draught of milke ſhould haue been his end? or *Ruffinus* the Conſull, that in kembing his head, the *tooth of his Combe* entring the fleſh, ſhould haue beene his deaths wound? or *Lucia* the daughter of *Aurelius*, that her *Childe* which ſhe bare in her armes, thruſting a *needle* into her breſt, ſhould haue ſhortned her dayes? I could be infinite: So long as there ſhall bee a man in the world, and mortality, caſualty, corruption to accompany that man; there ſhall be occaſion for this *ecce*; behold in *my peace*; when I was moſt ſecure: to the *ſtupor*, and *terror* of all thoſe, that truſt too much to their *peace*.

It is a ſingular part of the gracious prouidence of God vpon vs, to hide the houre of our deaths: as *Iſaack* ſpake to his ſonne, *Gen. 27. Vides quod ſenuerim, & ignorem diem mortis meæ*: Thou ſeeſt I am old, and yet notwithſtanding, I know not the day of my death.

death. *Semper incognitus, vt ſit ſemper ſuſpectus*; that being alwaies *vnknowne*, we might alwaies haue it in *ſuſpition*: and make that vſe of our ignorance, that *Caſsian* aduiſeth, *Omnis dies, velut vltimus ordinandus eſt*; to diſpoſe of euery day, as if it were our laſt day. Certaine it is, *Supremus vitæ dies, ſupremus mundi dies*; the laſt day of my life, is the laſt day of the world to me; for *qualis hinc quiſque egreditur, talis in iudicio repræſentabitur*; ſuch as I am at my death, ſuch ſhall I bee at my iudgement. And as certaine againe, that it is the greateſt worke in the world to die; to exchange life with death; and the beſt, to dy well; as *Anacharſis*, being asked, which was the beſt ſhip? That (ſayd he) which is ſafely arriued. Adde vnto theſe the rule of Saint *Auguſtine*, *Non poteſt malè mori, qui benè vixerit*; and on the other ſide; *vix benè moritur, qui malè vixit*; He cannot dy ill, that hath liued well; and ſcarcely dieth well, that hath liued ill. Theſe things conferred; be ye ready prepared for that day; *Eſtote parati in diem tertium*; that it may finde you *in pace*, in the peace of God, and of a good conſcience, which paſſeth all vnderſtanding.

Gregor.

Exod. 19.

I told you before, you had *three ſickneſſes*, *I tell* you now, you haue but *three dayes* of your liues ; the one, of your *comming* into the world ; the other, of your *ſtay* ; the laſt, of your *going* out.

Be ready againſt the *third day*, the day of your going *forth* ; (which you cannot well bee,) except you beginne to prouide on the *firſt*, and the *ſecond* ; leſt that ſhould betide you which is bemoned in my text, *ecce, in pace, amaritudo, amaritudo* ; behold, when we dreampt of *peace*, wee awaked to extremity of *bitternes* : and being taken in *an euill time*, you complaine, as in that, *mimeſis* of Saint *Chryſoſtome*, *valete amici*, farewell friends, I muſt goe an vnknowne iourney, by wayes vnknowne, into Countries farre remote ; *Vbi quale diuerſoriũ habiturus ſum, Angelorum, an Dæmonum, ignoro* ; where what lodging I ſhall finde, amongſt *Angells*, or, *Deuills*, I know not.

2. Part. *Et tu, Complexus amore, eruiſti &c.* I am now come to the ſecond Tabernacle of my text ; wherin you haue *Elias*, & the *manna*, I ſpake of. It conteineth two things ; firſt, the redemption, *Eruiſti* ; ſecondly, the reaſon or motiue, *Complexus amore*. The

The *recouery* ſo much the ſweeter, by how much the danger the greater: *Tranſiſſe de morte ad vitam, vitæ gratiam duplicat*, to paſſe from *death to life* is double *life*: So is the light more gratefull, to him that was in the power of darknes; and aſſurance, to him that deſpaired of aſſurance.

1. *Redemption. Bern.*

There was danger enough in the former clauſe, for there it was *bitterneſſe*, *bitterneſſe*, that is, as the *Apoſtle* calleth it *Act.* 8. *fel amaritudinis*, the very gall of *bitterneſſe*: which importeth a diſeaſe, *peſſimi generis*, of the worſt ſort, and in the *paroxyſme*, and very height of it; but now, you haue it amplified by three circumſtances more.

First, from the *obiect*; it ſtriketh not at a bough, no defluxion in the eye, nor mutilation of an hand &c. but is *ſecuris ad radicem*, the axe laid to the roote, to hew downe life it ſelfe. *Eruiſti animam.*

1 *Ab obiecto.*

Secondly, from the tearme, or, extent: for it is not the life infeſted, annoyed, diſquieted alone; but lifted, and *heaued* at, to be throwne into the *pit*: *eruiſti è foſſa.*

2. *à termino.*

Thirdly, from the *attribute* of that pit, for it is not *foſſa refugij*, or, *refrigerij*; a pit of repoſe or

3. *Ab attributo.*

fort, ſuch as *Elias* went into, and *Dauid*, and the *Prophets* that *Obadiah* hid, and the *Saints* that the world was not worthy of, *Heb.* 11. but *fouea corruptionis, conſumptionis, putredinis*, a *pit* of *corruption*, *conſumption*, and *rottenneſſe*.

Take it altogether in the Maſſe and lumpe, and ſee what it is. (beſides the kinde of the ſicknes, which is not here mentioned) Firſt, it is *bitter*: ſecondly, *bitterneſſe* it ſelfe: thirdly, *bitternes*, put to *bitternes*; fourthly, againſt life: fiftly, to *thruſt it downe* to the *pit*: ſixtly, the *pit* of *corruption*. this being his caſe, and then, to be pulled out of the *teeth of death*, as *Dauid pulled his lambe*, and his *kid*, *out of the mouth of the Lyon and Beare*, was the ſingular mercy of God, worthy an other *Ecce*, as at the firſt I declared.

Is it not mercy, (I aske,) to be ſaued from *death*? *Death*, whenſoeuer it ſhall come vnto vs, and howſoeuer qualified, the grimneſſe of her viſage diſguiſed, yet will it be fearefull enough. It is *diſſolutio naturæ*, the diſſolution of nature, and the *diſſociation* of body and ſoule, ancient frendes, and of long acquaintance: *Dauid* and *Ionathan* wept, and kiſt when they parted.

When

When *Vzzah* was ſmitten dead, for putting his hand to the *Arke*, 2. *Sam.* 9. *Dauid* was (angrie, ſhall I ſay?) troubled, greiued at it, and called the name of the place, *rupturam vzzæ*, the breach of *Vzzah*. I am ſure, when body and ſoule are ſundred, there is *ruptura*, and cannot be without commotion, and paſſion, *Si nulla eſſet mortis amaritudo, non tanta eſſet martyrum fortitudo*; if death were not *bitter*, Martyrs ſhould want of their honour.

2. *Motiue. Placuit tibi.*

But what may the *motiue* be, that procured this deliuery? I aske not now, with the *bleſſed Apoſtle*, *Vbi Conquiſitor ſæculi?* 1. *Cor.* 1. where are the wiſe of the world, Eagles for reaſon, Mowle warpes for religion? but *Vbi Conquiſitor Eccleſiæ?* the moſt regenerate, ſanctified, illuminate Contemplatiues of the Church; Let them ſay to themſelues, as the Preacher did, *Eccleſ.* 7. *I haue ſought, and ſought, one thing after an other, to finde out the* reaſon, *& adhuc quærit anima mea*, and *yet my ſoule ſeeketh*: *I haue found a man of a thouſand, but not a woman amongſt them all.* Giue mee leaue to apply it. If you looke on the part of man, which is, as it were the weaker ſex; no reaſon can be giuen of this goodnes of God towards him:

Aquilæ rationis, Talpæ religionis.

but on the part of God, there is, one, for a thouſand, and in ſtead of all the reſt; *quoniam volens miſericordiam eſt. Micb. 7.* becauſe mercy pleaſeth him. So in my text, *placuit tibi &c.* God ſo deſired, and knit, and conioyned, and girt, and embraced, and couered, and tooke pleaſure, and liking to the life of the King, that death could not hurt him: The very variety of reading may ſtand for a rich commentary: but neither tongues, nor pennes, of men, nor Angells can expreſſe the riches of grace, when God is pleaſed to ſhew mercy vpon vs. The ſweetnes of nature brought forth *beneplacitum* in him: pleaſure, brought forth loue; Loue, deſire; deſire, Vnion; Vnion, embracing; embracing, girdeth cloſe, like a girdle about the raines; and couereth and keepeth from hurt, that, that is beloued: *In amore hæc inſunt omnia.*

Dilexiſti, Deſideraſti, Coniunxiſti, Cinxiſti, Complexus es. Operuiſti.

Before I forſake this part, I muſt note vnto you two thiugs. Firſt, that in death there is no danger to the Soule, no more then was to the Soule of *Hezekiah*; for *anima*, in my text, is not the ſubſtance, or eſſentiall part, (as principally it ſignifieth) but an act and

Animam eruiſti.

and effect of that ſoule, to weet, that life, which it brought to the body in dowre, and portion when ſhee married with it: and when ſhe departeth from hir body, ſhe reſumeth, and carrieth away with her, that portion againe. So that, the *Soule* it ſelfe, is no way ſubiect to the pit.

Occidiſti & poſſediſti? ſaid *Elias* to *Ahab*. So ſaith God vnto death, haſt thou ſlaine, and gotten poſſeſſion too? but of what? the *fleſh* only, not the ſoule: and that *fleſh* ſhall lie as a ſurfet, in the ſtomacke of death; and as the drunkard, *regurgitat bilem ſuam*, ſo ſhall death caſt it vp againe. *Mors* is *Morſus*, death is but biting, not a conſuming, and vtter deuouring; as he that biteth, taketh ſome, and leaueth ſome, ſo death getteth a morſell of fleſh, as the Kite taketh garbidge from the dunghill, and the dogge offall from the ſhambles; but the ſoule, it medleth not with. I cannot therfore better compare the graue, than to the hony combe, wherein is both hony and wax. The hony of the ſoule is taken out, the wax of the fleſh remaineth behinde, till the reſurrection of iuſt men. 1 Reg. 21. *Senec.*

But as touching the *fleſh*, the life whereof 2.

is properly aimed at, here is her lot, her end, *fouea corruptionis*, the pit of corruption. The Riuers haſte to the Seas, Starres to the Weſt, Man to the pit: it is *domus conſtituta omni viuenti*, the houſe appointed to euery liuing man; *domus Conuentionis*, the houſe of Parliament, for all eſtates to meet in; *domus ſæculi*, the houſe of perpetuitie, till Chriſts ſecond comming. *Solum mihi ſupereſt ſepulchrum*, ſaith *Iob*, *cap.* 17. he is ſure of nothing but his graue. It were a worthy Epitaph, to be ſet vpon the monument of euery man, *I haue nothing but a graue:* or if you will truly read it, *Sepulchra, mea ſunt*, Graues, are mine. What need more then one? Yes, A *Graue* for his body, A *Graue* for his vanities, A *Graue* for his riches, A *Graue* for his hopes: all is buried with him. He that ſhall ſay, I haue Houſes, and Lands, and Vineyards, and Fields, and Gardens, deceiueth himſelfe, and the truth is not in him; he hath nothing certaine but his graue. When *Lazarus* was raiſed out of his graue againe, what brought he out with him, ſauing *faſcias ſepulchrales, & ſudaria*, his napkins and graue-cloathes?

Iob. 30.

Eccleſ. 12.

The Aſtronomers maid laughed at her maſter,

maſter, that ſtood gazing at the ſtarres, and ſaw not the ditch that was before his feete: I know not what caſtles wee are euer building in the aire, and wee will ſaile vpon the mountaines, and make our neſts with the Eagles, and touch the ſtars with our heads, when there is *fouea*, a pit, before our feete, which we neuer thinke of. Proud earth and aſhes, *terra, calcans terram*, earth ſo treading, and ietting vpon the earth, as if the earth ſhould neuer tread vpon vs; when notwithſtanding, this baſe and contemptible element (the ſediment and dregs of the world) ſhall ſet her foot vpon our faces; doe we remember the *pit*, the *land of forgetfulneſſe*, the *regions of darkneſſe*, the *place of ſilence*, wherein our proud, and pampered, and ſtall-fed fleſh muſt lodge? we that eat the fatteſt, and fineſt of the earth, and deuoure whole Countries, as the Oxe *licketh vp the graſſe*; yea, beaſts will not ſerue our turnes; we eat vp Man, *deuoure a man and his heritage*, *Mich. 2. paſcua diuitum ſunt pauperes*, the poore are the paſture of the rich; doe we beare in our mindes *foueam excedentem, conſumptionis*, the pit that ſhall eat, and conſume our ſelues? we that lie and rot

7

Eccleſ. 13.

rot, in the dung of our ſinnes, (our fleſh indeed is ſo rotten vpon our backs, with foule & loathſome diſeaſes, that peece will ſcarce hang vnto peece, ſo as our very bodies are already become the graues of the liuing) doe we remember *foueam putredinis?* the pit of corruption, and rottenneſſe, whereinto we are going? when, albeit from the body of a dead Lyon, there came bees and hony; and ſo from the body of a dead horſe, droanes, (they ſay) and from the body of a dead aſſe, hornets; yet from the body of a dead man, nothing but wormes, and filthineſſe. *Hæreditabit ſerpentes, beſtias, & vermes, Eccleſ.* 10. he ſhall inherit ſerpents, beaſts, and wormes: nay, *hæreditabunt*, they ſhall inherit him; the *Serpent*, gapeth for his ſoule, *Beaſts*, for his ſubſtance, that ſhall reuell in his goods, *Wormes*, for his fleſh.

3. *Part.* *Quia proiecisti.* I am now at the laſt Tabernacle, wherein you haue *Chriſt, with his benefits*, and the *Tables* of the Goſpell; and therein, as I told you at the firſt, are likewiſe two things: Firſt, the cauſe of his *bitternes, ſinnes*; ſecondly, the diſcharge of that cauſe, *for thou haſt caſt &c.*

At White-Hall.

I haue beene lately vpon both theſe points, in the hearing of many of this auditory: I ſhall ſay the leſſe now. But *Sinne*, the ſickneſſe of the ſoule, is the reall and radicall cauſe of all bodily ſickneſſe. I alleadge but one ſtorie, from the 1. *Reg.* 17. The widow of *Zareptha* commeth to *Elias*, (her ſonne being then dead) and ſaith vnto him: *What haue I to doe with thee, thou man of God? art thou come vnto me, to call my ſinnes to remembrance?* ſhe was an excellent woman, and her praiſe is in the Goſpell: when ſhe had *but a little meale*, and *a little oyle in a cruiſe, and was gathering two ſtickes*, to make a widowes fire, *and to dreſſe for her ſonne and her, that they might eat and die*, yet vpon the bidding of the Prophet, *bring vnto me*, and *firſt* vnto me; ſuch was her faith, that ſhe did it: yet ſhe imputeth the ſickneſſe and death of her childe, to her *ſins*. *Veſpaſian* was of another minde; being ſicke, and out of hope to liue, he threw the curtaines aſide, and ſpread his hands vnto heauen, and complained of his gods, *immerenti ſibi vitam eripi*, that he deſerued not to die; had neuer committed any thing in his whole life, whereof he repented, but

one ; he had ſo much the more cauſe to repent him.

I hope, when *Hezekiah* praieth at the third verſe, *O Lord, I beſeech thee, remember how I haue walked before thee in truth, and with a perfect heart, &c.* he ſpeaketh but *ſecundùm quid*, not *ſimply* ; and *comparatè*, compared with others, importing *affectum*, and *profectum*, rather deſire, and endeuour ſo to doe, then any perfection ; and that he had no meaning, to thinke that he had no ſinne; for it plainly appeareth in his owne ſpeech, by the reaſon he giueth, that he thought *ſinne*, to be the cauſe of his ſickneſſe. *Eruiſti, quia proieciſti*, firſt he remitteth his *ſinnes* ; (which was the courſe of our Matth. 9. Sauiour in the Goſpell) and then releeueth him of his ſickneſſe.

2. But when I looke vpon the cure, the remoue of the cauſe, I cannot but remember, what *God* ſpake vnto *Abraham*, *Gen.* 15. *Ego, merces tua magna nimis*, I am thine exceeding great reward : what, vnto *Dauid*, 2. *Sam.* 12. I haue done this, and that for thee ; *& ſi parua ſunt iſta*, and if theſe things were too ſmall, *I would haue added much more.* Iuſt as the *Apoſtle* writeth, *Epheſ.* 3. *abundantly much more, then*

wee,

wee, either aske, or thinke. For did *Hezekiah* craue the remiſſion of his ſinnes? In his whole ſong there is not a word, a ſyllable of it: You haue heard of *his truth*, and *righteouſneſſe*, and *perfect heart*, no mention of ſinne: and all his petition, and moane, and teares that he ſpent, was for his life alone. God granteth him that, *& aliquid amplius*, and ſomewhat more, *& aliquid melius*, ſomething better; for admit he had died, yet had his caſe beene good enough; *Mori non timeo, quia ad bonum Dominum vado*, I feare not to die, becauſe I goe to a good Lord. But if I die in my ſinne, if that *circumſtans peccatum*, *Hebr.* 12. cleaue to my ſoule at my going hence, it will be as mill-ſtones vnto it, to plunge it into the bottomeleſſe pit of eternall deſtruction: therefore beſides, and before the cure of his ſickneſſe, he pardoneth his ſinnes.

Wherein, he dealeth with *Hezekiah*, as he did with *Moyſes*, *Num.* 17. when he bade him bring twelue *rods*, for the twelue *tribes*, and lay them in the *tabernacle* before the *teſtimonie*; and the *rod*, for that *tribe* which the Lord would chuſe, ſhould *bud*. When *Moyſes* came

to reuiew the *rods*, the *rod* of *Aaron*, had not only *budded*, that is, chipt, or broken the rinde; but the *buds* were swolne, and fully brought forth, and after *buds*, *blossomes* and *flowers*, and after these, ripe *Almonds*.

So befell it *Hezekiah*, so shall it, all the elect of God, who know no more what to aske, then *Hezekiah* did; he thought of no more, but the *bud* of his bodily health; but he giueth him withall, the ripest, and sweetest fruit of all others, forgiuenesse of his sinnes: and (me thinketh) he fulfilleth all the degrees of that former story; for, let the pardon of sinne, be *germen*, the bud; and the pardon of all his sinnes, be *gemma*, the knot or swelling bud; and the leauing them behinde his backe, *flos*, the blossome; but the *casting* them behinde his backe, as if he were angry that they prest before his face, is *amygdala*, the fruit, more then all the rest. He that will purge the body, leaueth no dregs of the sickenesse, for feare of relapse: so is the pardon of God, a *plenary* pardon of *all* his sins: and whereas before they were vnder those pure eyes that cannot behold wickednesse, now they are set *behinde his backe*, that he may not

Peccata omnia post tergum proiecisti.

not behold them: and not onely ſet, or left, (for then, *Clamabunt poſt nos*; they will follow God againe;) but *throwne*, as ſtones from a ſling, and with violence offered to his iuſtice, baniſhed in ſuch ſort, as that they may neuer returne againe. ſo ſpeaketh hee, (in effect) *Pſal.* 103. *Quantum diſtat ortus ab occaſu, Looke how far the Eaſt is from the Weſt, ſo far hath he ſet our ſinnes from vs.* ſo *Mich.* 7. *proycit in profundum mare*, he taketh our ſinnes and throweth them into the bottome *of the ſea*.

Application.

You haue heard of *Hezekiah*, the good King of *Iudah*, and his double condition, the one, which nature and ſinne brought vpon him, ſicknes, and approach to death: the other, what grace and indulgence did for him: ἃ καὶ ἐστιν ἀλληγορούμενα (had I almoſt ſaid with the *Apoſtle Galat.* 4.) theſe things were ſpoken in an allegory. ſure I am they were ſpoken *propter aliud* for an other purpoſe, not for *Hezekiah's ſake*. But as *Ezekiel* (*Ezech.* 4.) lieth and ſleepeth vpon his left and right ſide, and maketh him bread of moulter corne, and baketh it in bullockes dung, &c. to ſhew the ſiege and famine to come; So haue I choſen this ſtory of *Hezekiah*,

kiah, to be but a modell, and patterne of thoſe things, which hapned to our gracious KING.

Hezekias. *Hezekiah*, our King, our religious King, who, though he reſtored not religion, as *Hezekiah* did, (which he found reſtored to his hand) yet he maintaineth, and propugneth religion, and ſpared not the *high places* no more then *Hezekiah* did, I meane, the throne of *Antichriſt* himſelfe, not that *braſen Serpent*, pearched vpon his pole of ſupremacie aboue all the Kings of the earth, and the whole Church of God: and as famous to the world, (he will bein ſucceeding ages) for his miraculous deliuerance from that generall gunpowder-maſſacre, as euer *Hezekiah* was for his miraculous deliuerance from *Zenacharib* the King of *Aſſur*; in a night, was that hoſt diſcomfited, and in a night, the labours and hopes of many monethes defeated: I am ſure, as renowned, as euer *Hezekiah* was, *propter ſcripturam*, for his bookes written and publiſhed, to the world, in defenſe of the Goſpell, and Church of God.

Ecce in pace. Not to recede from the tearmes of my text,

text, I am ſure, he is a King of *peace*. *And* here you may ſtand, as at a piller, or moniment by the high-way ſide, and take a view of it. *Ecce, in pace.* it is worthy admiration, that, for ſixteene yeares ſpace, (to keepe the phraſe of this Story, 2. *Reg.* 19.) there hath not an enemy ſhot an arrow, nor come with a ſheild, nor raiſed vp a rampart, againſt any Citie, or towne of this kingdome: (in an happy houre be it ſpoken.) Hath your *Manna*, the meane time, *bred wormes?* or doe the *Quailes come out of your noſtrells?* or are you offended with your peace? Hath it made you proude, and petulant, and laſciuious, and improuident, and vnprouided againſt your Enemies? where is the fault? I muſt anſwere with *Chriſt, Duritia, malitia Cordium veſtrorum*, the hardnes, the badnes of your own hearts; The *manna* was good, the *quailes* good, the *peace* good, both in him that beſtowed it, and in him that procured it; your ſelues naught, that vſed it not aright. Caſt but your eies backe to the latter part of the raigne of that *Mayden Queene*, (the maidenhead, and honour of whoſe gouernment, was neuer ſtained) whoſe bones are in peace, hir

hir soule in blisse, and her name, in eternall remembrance; thinke vpon one poore, and beggerly warre, (as the *Apostle* named poore and *beggerly elements*) *vile, seruile bellum*, rather rebellion, then warre; with beasts, rather then men, or men, after the manner of beasts, earthed in their thickets and bogges, as Foxes in their holes; (to speake nothing of the treasure, it wasted,) how much of our English bloud, of the very flower and prime of our gentry, that one warre suckt out: and then tell me if *peace*, for her owne sake, (without the weedes, that grow vp with it,) be to be disliked?

All this while I haue beene vpon the subiect of my text alone, *Hezekiah* our King, without adding any attribute, or telling you what hee hath suffered. Now it followeth, *Hezekiah* our King was sicke, and sicke as *Hezekiah* was, *vsque ad mortem*, euen vnto the death, his sicknesse was *bitternesse*, *bitternesse*, downe to the very side and mouth of the pit, ἐσχάτως ἔσχεν. as *Iairus* his daughter, hee was at the last cast; παραπλήσιον θανάτῳ. as *Paul* spake of *Epaphroditus Phil.* 2. at the next doore, the neerest neighbor to death (I may now

Ægrotauit.
Mark. 5.

now by the blessing of God speake home; *Habet præteritarum calamitatum secura recordatio, delectationem quandam,* when a danger is gone and past, it is pleasure to repeat it: "*libet sinistras res meas percurrere*) I goe forward with that text, the prouidence of God hath euen fitted it to my mouth, I say hee was sicke to the death, *but God had mercy vpon him,* and not vpon him alone, but also vpon vs and the whole kingdome, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶμεν, *lest we should haue sorrow vpon sorrow,* sorrow, for the losse of our Queene, (like the losse of our eyes, our bowels) his Lady and Consort, as his rib pluckt from his side, the halfe of his soule torne from him; and sorrow for the losse of himselfe. *Phillip. 2.*

I am yet in the sickenesse. It was *bitternes, bitternes*; and yet to the children of God, in the fruit and effect of it, *dulcedo, dulcedo,* sweetnesse aboue the hony and hony-comb. It is a paradox in nature, what I shall deliuer: would you looke for grapes from thornes? or water from a rock? or oyle from a stone? or good out of euill? or sweetnesse out of bitternesse? that is comfort out of sicknes? yet so it is. *Morbo crucior, & gaudeo,* *Nazianz.*

deo, non quia crucior, ſed vt aliȳs patientiæ ſim magiſter, I am ſicke and tortured with ſickneſſe, yet am I glad, not for the torture, but for being a patterne of patience to others. *Antigonus* made the like vſe of his ſickneſſe, *Nihilo peiùs fuit hic morbus ſubmonuit nè animo efferamur, cum ſimus mortales.* I am not the worſe for it, my ſickneſſe puts me in minde not to bee proud, ſeeing I am mortall. Παθήματα, ἀχθεινὰ ἔοντα, μαθήματα. was the ſaying of *Cræſus* another king in *Herodotus*, rich euen to a prouerb, My ſufferings, grieuous though they are, are my leſſonings; which *Lipſius* well rendred, *nocumenta*, *documenta*; and *Gregory* not worſe then he, *detrimenta corporum, incrementa virtutum*, paine to the body, gaine to the ſoule. The bed of a ſicke man is as a ſchoole, a doctorall chaire of learning and diſcipline; then are his words written with an adamant claw, and goe deepe into the mindes of them that heare them; then is his tongue, the tongue of the learned, as touched with a cole from the altar, and his mouth the veine and fountaine of life, when the ſoule is weaned from the world, the fleſh mortified, the ſpirit conſecrated to God, and himſelfe

himſelfe rapt vp, as it were, into the third heauens, where hee ſeeth and heareth thoſe things which he neuer ſaw nor heard aforetime.

There are, that are able to report his Swannes ſongs, the laſt before his death, (for ought appeared to the contrary) how he behaued himſelfe towards God and man, and acted both King, and Prieſt; and ſetting himſelfe *in articulo mortis*, in the very ioynt and poynt of dying: Looking backwards to his life paſt, and forwards to the life to come, neglected not any thing, neither of his priuate, nor of the publique State, with many diuine meditations, holy profeſſions, religious promiſes, prudent inſtructions, which (for my part) I wiſh they were *ſcriptura Hezekiæ regis*, brought to the light of the world that all might vnderſtand them.

But what becommeth of this ſickneſſe? remaineth it ſtill? no. For the ſweet wood of the mercies of God, was caſt into the waters of *Marah*, and altered their bitterneſſe. *Eruiſti.*

And ſo muſt I alter my text. *Iordan* is now gone backward. *Behold in my peace, bitterneſſe, bitterneſſe,* (ſayd *Hezekiah.*) behold

in our *bitterneſſe, bitterneſſe, peace*, muſt I ſay. *Ecce euangelizo vobis gaudium magnum quod erit omni ciuitati*, (as the Angel in the goſpel) behold I bring you tidings of great ioy, which ſhall be to the whole Land; and God ſay *Amen* to it; that I may euer be as *Ahimaaz* 2 *Sam.* 18. to bring you good tidings of ſuch things. *His ſoule is deliuered from the pit of corruption.* And we truſt that God hath added to his yeeres, as hee did to the yeeres of *Hezekiah*, wee pray that it may be, and likely it is, if we adde to our prayers, that God will adde to his yeeres. If wee aske life for him, God ſhall giue him a *long life*; and after that long life ended, *a life for euer and euer. Pſalme* 21.

Placuit tibi. But of all other things you will aske the meanes how he was deliuered. He wanted not any thing that the earth could miniſter vnto him, neither the helpe of learned and painefull Phyſicians, (*benedictio Domini ſuper eos, &c. Pſal.* 129. the Lord proſper them, we wiſh them good lucke in the name of the Lord,) nor the interceſſions of his faithfull Subiects, that haue bowed the knees both of their bodies and hearts, and with their prayers

ers, as an incenſe in the morning, and the lifting vp of their hands as an euening ſacrifice, they haue pierced through the clowds, and knocked at the gate of his mercy at midnight, and giuen him no reſt on behalfe of their King, *Our father, our father, the Chariots and horſemen of Iſrael, is going from vs,* O Lord ſpare him. 2. *Reg.* 2.

Ariſton was a good King, but wanted Iſſue: and the people deſirous to haue one of his race to gouerne after him, begged him Iſſue of their gods. That ſonne ſo obtained they named *Demaratus*, becauſe the people had gained him by their prayers. I doubt not but our King was another *Demaratus*, begged by his people at the hands of God; or rather (according to his own name) that our *Iacob* was another *Iſrael*, and that he & his people wreſtled with God by their earneſt ſupplications, to gaine a bleſſing of health from him: and although, as to *Iſrael*, a ſinew of his thigh be yet ſhruuke, that is, the ability and ſtrength of his body ſomewhat abated; we truſt that in time God will alſo reſtore that. But whatſoeuer I haue yet named, is but a ſecond and ſubordinate

Δημάρετος. *Votis populi expetitus.*

Geneſ. 32.

meanes: and *vaine* (we know) *is the help of man, our help muſt ſtand in the name of the Lord which hath made heauen and earth*, or we ſhall neuer be holpen; therfore the prime, predominant, and ſupreme cauſe, that our King was deliuered, was the ſame that *Hezekiah* found, *placuit tibi*, *dilexiſti* &c. the good pleaſure and loue of God.

Now the good *will of him that dwelt in the buſh*, euer dwell with our King, *and marrie him vnto him with euerlaſting mercy and compaſsion. The couenant of day and night be broken, but the couenant of his peace* with our King and his kingdomes bee neuer broken. Fathers forget their ſonnes, and nurſes their ſucking babes, *and mothers the fruit of their wombs*. The Lord neuer forget our king, nor his ſeed after him, nor the people committed to their charge.

By this time you may gheſſe at the reaſon of our meeting (ſo many thouſand of ſoules together in one place:) though not in the houſe of the Lord, I grant, yet in the courts of the Lords houſe, euen in the midſt of thee O Ieruſalem, in the faireſt and fitteſt theatre we haue for ſuch purpoſes, to make it like

Araunah

Araunah his threshing floore, a place for an altar of our thankfulnesse, whereon we are to offer the *Calues of our lips ; our reasonable seruice ;* an *Eucharisticall* sacrifice for the life of our King, whom God hath so lately rescued from the fangs and throte of destruction : that as when the tydings came to *Rome* of *Germanicus* his better amendment, (they had newes before of his desperate sickenesse, which strucke them all to the heart, and *Germanicus* was an excellent Prince, beloued of the people, and one that sayd of himselfe afterwards at the time of his death, *Flebunt Germanicum etiam Ignoti*, Strangers will misse and bewaile *Germanicus*) they, ran into their Capitoll, men, women and children, and rent open the doores thereof, and offered their *votes*, and filled the whole City with the noise of their congratulation, *Salua Ciuitas, salua Patria, saluus Germanicus*, the City is safe, the Country safe, *Germanicus* safe: So come we into this our Capitoll, our greatest *Panegyris*, inured with the like meetings (hither came that *Lady* of euer-blessed memory, to giue thankes vnto God for her victorie ouer the Spanyard) with such frequency of people as you

Sueton.

Anno 1588

you ſee, with ſuch feruency of heart, to bleſſe the name of our God, and congratulate our ſelues, becauſe *Salua Ciuitas, ſalua Patria, ſaluus Iacobus*, the City is ſafe, the Kingdome ſafe, our King ſafe. And as before that, when *Auguſtus* was likewiſe recouered, (whom they ſtiled *Patrem patriæ*, the Father of the countrey) to ſhew their loue to their Emperour, they layd their purſes together,

Ære collato, and ſet vp a Statue to *Antonius Muſas* the Phyſician that recouered him, and placed it by the Image of *Æſculapius*: So we in affection and loue to our King, though *wee giue not titles to* men, and honour the Phyſician but with that honour that is due vnto him, yet *Ære Collato*, ioyning our hearts & ſoules together, as if wee were all but one man, we ſet vp our Statue, and (if it bee poſſible) raiſe our *Coloſſus* of thankfulneſſe, that may reach vp to the heauen of heauens, vnto that great God that hath created the Phyſician, and taught him his wiſdome, and made the medicines of the earth to take away *the pains of men. Eccleſiaſticus* 38.

Peccata. There is but one word more in my text, and ſo an end. But as it ſtandeth in the hind-

moſt

moſt and diſhonourableſt part of my text, as the leeſ ly in the bottome of the veſſell, the ſting in the taile of the Scorpion, ſo it is the worſt word. It is that, that troubleth *Iſraell* (as *Ahab* asked *Elias*, but *Elias* chardged vpon him) and *vtinam abſcindantur* (ſay I,) I would they were cut off that trouble vs. *Eſne pax Iehu?* (ſaid *Ioram* vnto him) Is it peace *Iehu*? what peace, *ſo long as thy mothers fornications, and hir witchcrafts are yet in force?* It is *Doeg* the *Edomite* that killed the Prophets of the Lord. I knew it (ſaith *Dauid*) when *Doeg* the *Edomite* was there. It is *Iudas* at the bord. will you know the *Iudas*, the *Doeg*, the *Iezabell*, the *Ahab*, the miſchiefe, the bane, the ruine, the wrecke of a kingdome? It is Sinne: that which brought ſicknes vpon *Hezekiah*, and will bring it againe; that which God pardoned to *Hezekiah* (*proiecisti poſt tergum;*) and the Lord be ſo mercifull to vs as to grant vs our pardon. But it is a feareful doome which is pronounced *Prouerb.* 18. *Propter peccata terræ, erunt multi Principes eius*: For the ſinnes of the Land, there ſhall be many Princes thereof. *Many* in the cluſter, and at once; as they cry in the Goſpell, here is

Gal. 5.

2. Reg 9.

1. Sam. 22.

Christ, and there *Christ*, we know not where, so, this your King, and, that your King, we know not who : *Many* in the change, and succession; *Dabo Regem in furore meo, & auferam in indignatione mea* : I will giue a King in my rage, and take him away in my wrath, giuing and taking both in displeasure : either of both were bad enough, and our sinnes are accommodated to beare either iudgement, for they are *peccata terræ*, not the sinnes of single soules, but the *sinnes of the Land*. Our Sacriledge, not the Sacriledge of *Achan*, our oppression, of *Ahab* ; our adultery, of an *Israelite* with a *Madianitish*-woman, our pride, *of Iesabell* which painted alone; our effeminatenesse, of *Absolon* which set more by the haire of his head, then his whole body was worth ; our drunkenesse, of *Nabal*, our vsury of (whom shall I say ? I mistake my selfe. there is not an Vsurer named in person in the whole booke of God. their names are written in the earth, and hardly will they finde them written in the booke of life. The Lord be mercifull to them :) these were the sinnes of priuate soules and haue borne their vengeance. *A-*

Hos. 13.

nima

nima quæ peccauerit ipſa morietur. Ours are common, Epidemicall, popular and populous ſinnes, both in number and meaſure, *peccant, & publicant*, we ſinne and delight to ſinne, ſinne and *declare our ſins as Sodome.* Feare we not the ſequele? The yeare hath beene fatall already for the death of an *Arch-Duke*, an *Empreſſe*, and an *Emperour* (they ſay) and to looke neerer home, of a great, and *glorious Queene*, ſince the dayes of our *Deborah* which ruled in *Iſrael* 44. yeeres, not her like ſo farre as the world is Chriſtian; Great by Parentage, Great by Marriage, Greater by her Graces, the beloued and honoured of God and Man, and my moſt gratious Miſtreſſe, "*Neſcis quid ſerus veſper ferat*: wee are not yet come to the euening of the yeere; wee haue had rumors of warres, and commotions, and Earth-quakes, one the moſt prodigious birth that theſe latter ages of the world haue brought forth; and a ſigne from heauen that dazeled our eyes, & might haue daunted our hearts, but ſlighted in ſuch ſort, as if wee had ſeene but the ſhining of a Glow-worme: I feare not the euents, what hath beene, nor the portents, what may be; I feare

Senec.

our portentuous, and prodigious ſinnes, which are as ſignificant, and prognoſticant of the wrath of God as any of theſe wonders.

We haue yet our King, *ſerus in cœlum redeat*, long and long may we haue him. who may ſay vpon better ground then euer *Nerua* did, *ſe nihil feciſſe in regni adminiſtratione, quo minus poſſit, depoſito imperio, tutò priuatus viuere*; that he hath not done any thing ſithence he came to the gouernment, but laying his Scepter and Crowne aſide, he might liue as a priuate man without controulement. I will not *ouerflow*. But may I without piacle forget in the very laſt ſcæne of one of his lateſt actions amongſt vs before his departure hence, (which might haue beene his laſt, if God had not fauoured vs) what hee then did? I ſay not that he roſe earely, and ſate long in a Court of honour and iuſtice, (yet giue me a King vpon the earth, that euer with ſo much ſollicitude and zeale, ſpent ſo many daies, and ſo many houres in a day in the hearing and examing of one cauſe; of one of their *Leweſſes* in France, they write, that he ſate in a Cloyſter from mor-

Dion.

ning

ning to euening, and loſt his dinner to heare the quarrells of his Monkes) of this I ſpeake not; nor that he added in the cloſe of his buſines, that he would make it his ſtudie night and day, and neither ſlumber nor ſleepe till he had brought to light the *Non conſtats*, as he tearmed them, which were not ſo liquid and cleare as the reſt: I meane of a ſpeech of his during the time that that cauſe was in hearing, (I report it in the preſence of many and matchleſſe witneſſes) when taking his hat from his head, that he might doe it not without ceremonie, remembring that tribunall ſeat whereat he muſt one day ſtand, turning to his ſonne who ſate by his ſide, and out of regard to him, that it might not be ſaid hereafter he had beene the childe of an ignoble parent; whatſoeuer his other ſinnes were, wherewith he confeſſed he was fraught as the vileſt caytiffe vpon earth, yet for doing of iuſtice, his minde and purpoſe therein, (pardon the zeale and exuberancie of the ſpeech) he needed not the mercy of God. "*En Princeps, ea orbis apex*, Shew mee his like againe. *Claud.*

I ſay, we haue yet our King, *ea adoleſcentem*

ſecundum, Eccleſ. 4. a prince by his ſide, *quaſi florem roſarum in diebus vernis, Eccleſ. 50.* as a prime-roſe in the ſpring ſeaſon, ſprowting and ſpreading himſelfe vnder his boughes.

Idem. "*Accipiat patris exemplum*; we haue root and branch, *rem* and *ſpem*, a morning and a mid-day Sunne, the firſt and the latter raine, or (to keepe to the ſtory which I haue in hand)

2. Reg. 18. as *Zenacharib* told *Hezekiah, thou ſaiſt thou haſt eloquence, but counſell and ſtrength are for the warre.* We haue a King for counſell, and a Prince (if God bleſſe him) for ſtrength, a King to inſtruct, and a Prince to execute: Only beware of your ſinnes, *peccata terræ*, the ſinnes of the Land; breake them off with repentance, lament them betimes, that they make not you to lament, when it is too late: when the lamentation ſhall be, not of priuate ſoules, but like that of *Hadadrimmon* in the fields of *Megiddon, Zach.* 12. when *lugebunt familiæ, familiæ ſeorſim*; all the families of the Land ſhall mourne, the familie of the houſe of *Dauid* apart, and of *Nathan* apart, and of *Leui* apart, &c. But whither am I going? Wee came to reioyce in the ſafetie of our King, and in the name of our God to ſet vp

our banners of ioy, as in the 20. *Pſal.* and we pray for our King, as that people did for theirs, in the words of the ſame Pſalme, that God will continue his bleſſing, and perfect that good worke, which he hath begun vpon him. *The Lord heare thee in the day of thy trouble, the name of the God of Iacob defend thee. Send thee helpe from his Sanctuarie, and ſtrengthen thee out of Sion. Remember all thy offerings, and accept thy burnt ſacrifices. Grant thee according to thy hearts deſire, and fulfill all thy petitions.* Pſal. 20. 1.

AMEN.